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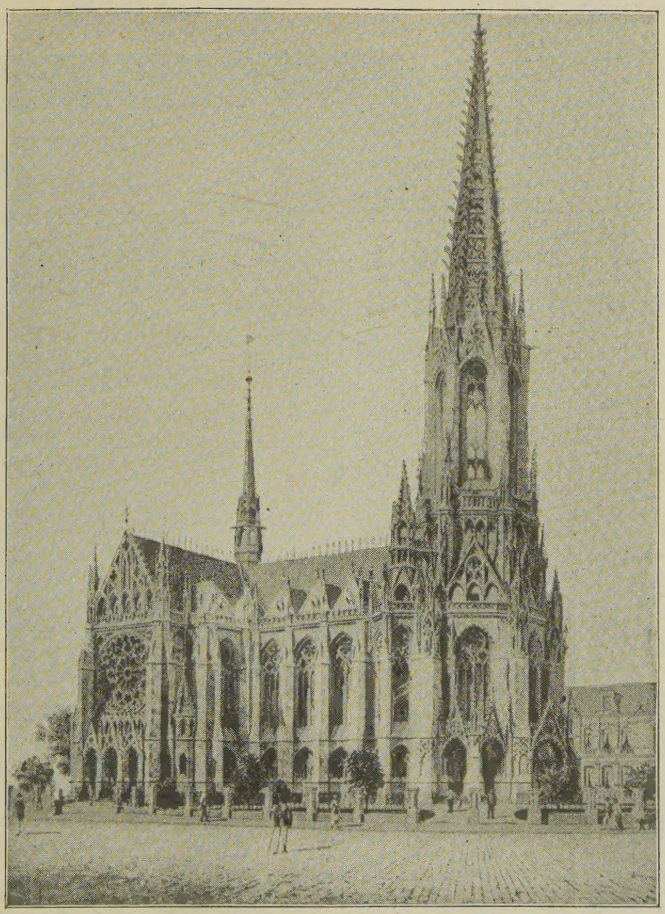
Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



THE CATHEDRAL CHURCH AT SPEYER, GERMANY. SEE PAGE 11

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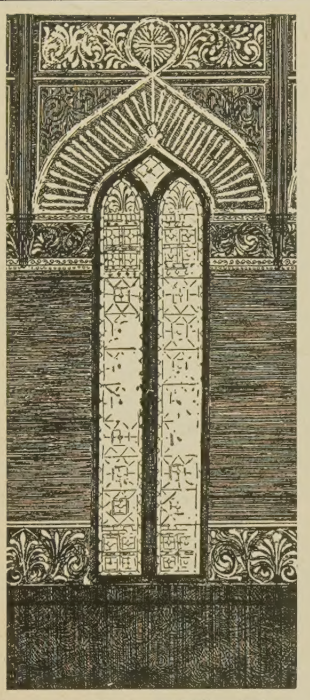

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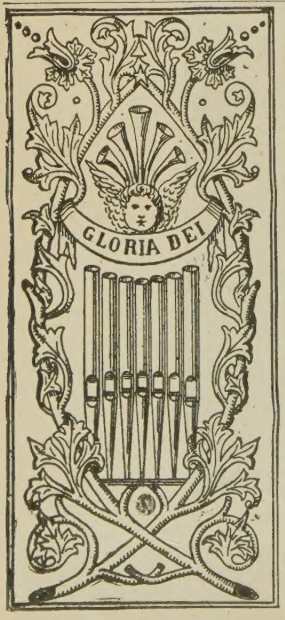

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Of the Church—By the Church—For the Church

Luther League Review

A Yearly Rental of One Red Rose

Paid by Zion Lutheran Church

A UNIQUE ceremony was celebrated in Zion Lutheran Church, at Manheim, Pa., on June 10, when the yearly rental of the church, of one red rose, was paid to a descendant of the original owner of the ground upon which the house of worship now stands.

The ground was donated for church purposes by Baron Stiegel on December 4th, 1772, in consideration of five shillings, the amount necessary to make the deed legal, and the "annual rental of one red rose in the month of June, to me or my descendants forever, whenever legally demanded." This sentence is found in the old deed that is still in the hands of the church. At that time Baron Stiegel was one of the richest men in the colonies, though subsequently he was overtaken by complete financial disaster.

Only twice during his lifetime did the Baron demand the payment of the rose, and it was not until 1892 that the church began to pay the rental fee regularly. The Baron, who was the founder of the town of Manheim, died in 1783, and in the many years which have elapsed since then his history was forgotten. Recently, however, many old records have been searched and much interesting information brought to light.

INTERIOR VIEW OF CHURCH AT THE FEAST OF ROSES

The character of Stiegel has sometimes been regarded as half mythical, but investigations of the last ten years have brought to light considerable information concerning him. He was born in 1730 somewhere in Germany, presumably in or near Mannheim. The town that he founded in later life in America he named Manheim, and it is laid out after the plan of Mannheim in Germany.

He was evidently of wealthy and noble parentage. Early in life he became discontented with things in the home country and, taking his fortune of 40,000 pounds, sought the New World. The title of "Baron" is disputed by many. It is known that he permitted the title to be used in an inscription on stoves of his manufacture and that at about this time a young nobleman by the name of Stengel left Mannheim, Germany, for the New World who answers the description of Stiegel in many ways. The difference in the spelling could be accounted for by attributing it to a clerical error. He sailed from Cowes, August 31st, 1750 in the ship Nancy. Arriving here he spent two years in looking over the country and then married a Miss Huber, an ironmaster's daughter, built a home in Philadelphia, where he lived till 1765. In 1757 he purchased his father-in-law's furnace and became the great iron worker of the district. Among other things he manufactured the famous Stiegel ten-plate stove. During these years he branched out in iron industries at other places. In September, 1762, he with two Steadmans of Philadelphia formed the Stiegel Company by purchasing in partnership 729 acres of land where Manheim, Pa., now stands. He himself laid out the town and it has been built as he planned it. He built a mansion for himself here, one wall of which is still standing as part of another more modern building and his office is also standing and has suffered little if any change. In this mansion on the second floor there was a chapel in which he assembled his men and instructed them in Luther's Smaller Catechism and the Bible. There was no church in the town then. The mansion was built of brick that were brought from England. The interior was richly furnished and decorated. Most of the decorations are preserved in the rooms of the Pennsylvania Historical Society in Philadelphia. About 1766 he erected a glass factory, which was the first glass factory on the continent. There can be found in and about Manheim even at this late day numerous specimens of this glass. In 1770 he gave the land where Zion Lutheran Church of Manheim now stands as already described. After this the old Baron came to financial grief because of his extravagance, his many friends who continually imposed on him and because when the war broke out most of his creditors were loyalists. He had many eccentricities. He traveled with a coach and four, with riders before and a pack of baying hounds. In 1769 he entertained Washington in his Elizabeth mansion. He had a tower on Thurm Berg from which a cannon announced his coming into the neighborhood. According to the law of that time he was imprisoned for debt. Then a little later by the good offices of some friends and the need of an experienced ironmaster he was liberated, but soon it was apparent that he could not satisfy certain of his unreasonable creditors, and he passed into a condition of poverty and made his scanty living by teaching the children of his former employees and by preaching at different places. In 1783 he died in poverty at Charming Forge and was buried at Brickerville, Pa. There is an unmarked grave there which probably is his. Throughout life he was an extravagant, eccentric, generous Christian man. Thus his work for the church was really the only work that survived and now is his only monument.

The eleventh payment and ninth memorial service was held this year on the date already mentioned, and was conducted by the pastor, Rev. Martin Luther Snyder.

It is said that five thousand people, all wearing the emblem of this yearly feast of roses, crowded the town, and those who could not get in the church, where the yearly tribute was paid, walked about the graves in the old acre which the German Baron gave.

The address of the occasion was delivered by the Hon. William A. Stone, Governor of Pennsylvania. Dr. Jeffries, of the Collegiate Institute, York, preached the memorial sermon, and Professor H. C. Musser, of Doylestown, spoke upon Stiegel relics.

The ceremony of paying the rose was performed by Lieutenant-Governor Gobin, who presented it in behalf of the trustees.

He took the rose from Dr. J. S. Sieling, who instituted the feast.

The recipient was Miss M. Horning, of Newport, R. I., a lineal descendant of the Baron.

General Gobin before presenting to her a long stemmed flower, said:

"You have come from Rhode Island to get what is your due. Pennsylvania is proud of your noble ancestor and Manheim rejoices to pay this debt. It is not a great gift, but it breathes the sweetness of a fine nature and hallows the memory of a man who will always be known for this one sweet act."

Miss Horning accepted the rose and bowed her thanks.

After this the entire audience contributed roses which were afterward sent to charitable institutions.

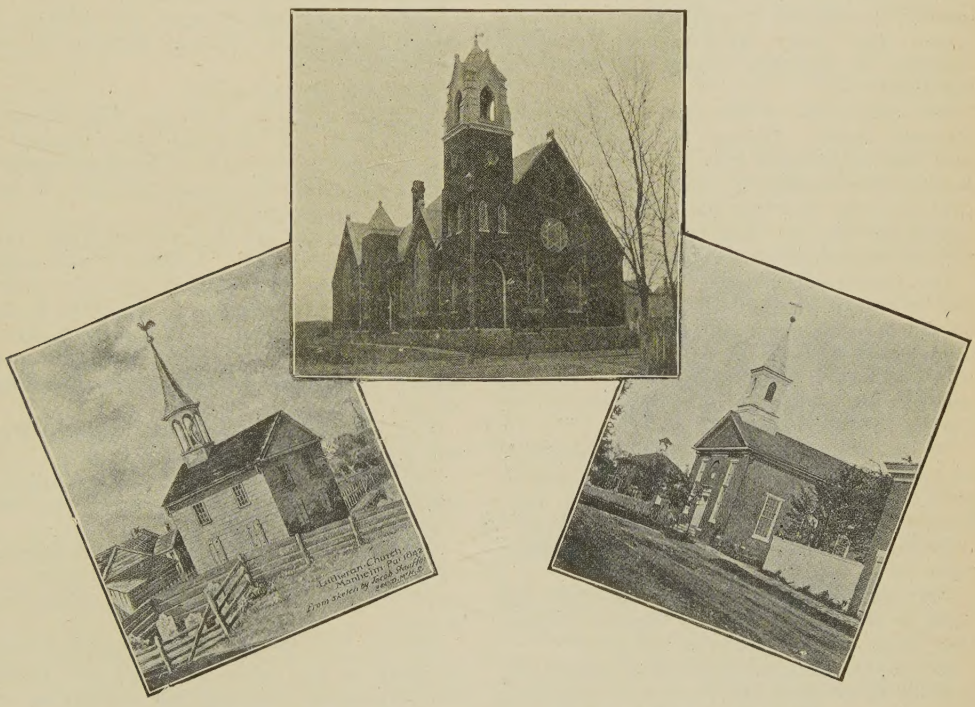
The first church edifice which was built at the time of the donation of the land was torn down about 1842 and the second one stood until 1890, when the present edifice was built. The church now standing was dedi-

cated April 24, 1892. In the large circular window in the pulpit recess is a beautiful stained glass window having in the center a red rose, emblematic of the donation of the ground and over it the name of the donor, Henry William Stiegel.

The accompanying interior view shows the decorations of the celebration held in 1898, which consisted of a central floral piece eight feet high.

This was covered with red roses, and at the base was a large "S," also made of roses.

The Present Church Edifice, Dedicated April 24, 1892



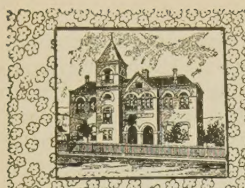
The First Church, 1772-1842 The Second Church, 1842-1892

ZION'S LUTHERAN CHURCH, MANHEIM, PA.

True Heroism

All men admire a hero. Most men would like to be heroic. But only now and then is there a man who realizes what it is to be a hero, and how simple a thing is heroism. What is a hero? What is heroism? The primitive meaning of the Greek word "hero" is "a man." Heroism is acting like a hero—like a true man. Yet so rare a thing is it that a man *is* a man, or that a real man—a real hero—shows himself fully competent to his position in an emergency, that men of old came to look at a real man, a real hero, as something more than a simple man, more than a simple hero; and so men came to think that a real hero was god-like, and finally to count him partly divine. Yet, after all, a real hero is only a real man. Even to this day we speak of an exceptional human personality as "a manly man," or as "a womanly woman;" and in thus speaking, we practically assert that a hero—of either sex—is a God-inspired, a God-helped, a God-like man, or woman. We need not be more than God made us to be, we need not expect more power than God gave us, and that God will inspire and enable us to use, if we would be true heroes. It is a great thing, it is a heroic thing, for any man to do as well as he can do, to do as well as he ought to do, in an emergency. Any man who does that is a hero in God's sight, and he ought to be so in man's sight.—*S. S. Times.*

The kind words of our friends, clergy, laity and editors are highly appreciated, and we are glad to acknowledge our thanks for what they have said and done in behalf of the League and the REVIEW.



JOHN WESTOFF—LUTHERAN

A SERIAL STORY

BY LEANDER S. KEYSER

CHAPTER VI.—OPENED EYES

IT was only too true—the volatile Miss Wrangler had declined John Westoff's suit solely on account of the obstacle to which reference has been made. He had gone to the modest Wrangle home with high hopes and fond anticipations, scarcely thinking a rejection within the range of possibility.

She met him at the door with a constrained smile. Indeed, her manner gave him the impression that she was forcibly holding her feelings in check. Perhaps this fact augured well for his suit, and he admired her all the more for what he took for an exhibition of maidenly modesty.

The conversation went by fits and starts, and it was plain that all the repartee that passed between them was forced and lacked its wonted sparkle. A half-hour passed in this way, when John, inexperienced in such matters, somewhat abruptly introduced the purpose of his errand.

"I think it unnecessary, Miss Wrangler," he began, "to tell you that I care for you, or to try to describe the depth of my love. Surely you have read all this in my actions."

He noticed that her features were growing rigid as he went on:

"My purpose in coming here to-night has been to ask you the one all important question, Della—to ask you to be my wife?"

He had risen, and was standing before her, looking down into her face with gleaming eyes. A warm glow spread over her cheeks, and for a moment her look answered to the love light shining in his own eyes; but only for a moment, and then she regained her steel-like calm.

"Mr. Westoff," she said, in a constrained tone, "please sit down and let us talk this matter over in a calm, sensible manner. Now," she pursued, when he had dropped back into his chair, "you have honored me with this declaration, and I heartily thank you. I won't deny that I care for you, for that wouldn't be true."

These words almost brought him again to his feet, but she waved him back.

"Don't be impetuous, Mr. Westoff," she entreated. "Listen calmly to me. There is only one condition on which I can accept your proposal."

"Name the condition," he said."

"It is that you give up the ministry. I never can, I never will, be a minister's wife."

That statement restored all the native fiber to John's resolute character.

"And would you become my wife if I should give up my chosen vocation?" he questioned.

"I would, Mr. Westoff."

"That is a strange proviso, Miss Wrangler," he said. "I can't tell how surprised I am. I'm not in the habit of deciding hastily. May I ask what objections you have to becoming a minister's wife?"

"It's a life for which I am not fitted, nor have I any taste for it. A pastor's wife must be the servant of everybody, rich or poor, agreeable or disagreeable. I prefer to be free and independent. I love society, literature, the theatre, the opera. Life in a parsonage would be too dull, too monotonous for me."

With what patience he could he listened to this worldly speech, and then said:

"Isn't that a selfish view of life? As a minister's wife, you might do much to make others better and happier."

"Oh, sir, I'm no altruist," she interposed. "I don't crave a life of self immolation. I want to enjoy the world, at least while I'm young."

"You're very frank," he muttered, a note of irony in his voice. "Don't you think, Miss Wrangler, that spiritual matters are of paramount importance? Can you neglect them without peril—"

"There you go!" she interrupted, impatiently. "You have the clerical manner already; you're actually preaching me a sermon! If I should marry a minister, such talk would be constantly dinned into my ear. I never could endure it. Of all things in the wide world, preaching is to me the most dreary, wearisome and repellant!"

John Westoff was human, and for a few moments he could scarcely hold back the bitter speech that rose to his lips. He saw that, beautiful and admirable as the girl was in many respects, she had revealed a substratum of character that would, indeed, make her an unfit companion for a minister of the gospel. He was tempted to upbraid her for her selfishness and flippancy, but he restrained his hard speech, feeling that it

would scarcely be dignified or Christian. But most of all, he felt hurt that she should place her own desire for a worldly social career above her love for him. These thoughts ran swiftly through his mind, but instead of giving expression to them, he said, as gently as he could:

"If that is the way you feel, it is indeed best that we should part. Of course, a minister and his wife must live in the atmosphere of sermons, and must devote themselves to unselfish service for others. I regret more than I can tell that you think preaching so irksome. Christ was a preacher, and so were Paul and Chrysostom and Luther and—"

She lifted her hand in protest, and said: "Please don't preach me a sermon this evening. I'm in no mood for it."

"Miss Wrangler, you amaze me with your—" he began, looking at her with stern, reproving eyes; but he checked himself, and simply added: "Pardon me for losing my temper."

"Yes," she said, "it would be too bad to quarrel at—at—" her voice broke a little—"at what may be our last meeting." Then her eyes melted into a look of tenderness and appeal—those large, beautiful blue eyes with their dangerous, fascinating luster—and she added: "I hope you won't think too unkindly of me, my good friend. We've had pleasant times together—Oh, so pleasant!" Her eyes grew still more appealing. "Go back to your original purpose, John, and enter the great and honorable profession of law, where I know you can win distinction, and—and—then all will be well."

The young man shook from head to foot with a stress of feeling that almost broke his resolution. He had a hard struggle with himself. Should he yield to her request for the sake of his love? After all, the legal profession was an honorable and attractive one, and he might do great good in such pursuits. But no; he could not think of doing anything as a life work, save preach the Gospel. Besides—and here he tried to think dispassionately—even this girl would soon cease to respect a man who should give up his chosen vocation under such circumstances. Above all, the glimpses she had given of her character that evening convinced him that they could not be happy together even if he should discard the ministry. No, it was evident that they would not be well mated. Their views of the purpose of life were diametrically opposed.

"Miss Wrangler," he said, rising, after a severe mental struggle of some moments, "my desire to possess you might lead me to sacrifice anything but my conscience. That sacrifice I cannot make. I have no heart for anything but preaching the Gospel. That being the case, I could win success in no other calling. I should be disturbed all my life by a violated conscience. It grieves me beyond expression to say it, but I cannot yield to your request."

She grew deathly pale, as she saw the determined set of his lips. Presently she murmured, in a voice that was almost choked with emotion:

"Then must we part?"

"I see no other way. Good-night," he said hoarsely, taking her hand.

"Good-night, Mr. Westoff—and—and good-bye," she replied, with inexpressible sadness, and turned away to hide the tears that welled to her eyes.

This was the story that Westoff told Sanders as they sat together in the latter's room on that memorable evening.

"Why, John, there was a double rejection," declared Sanders. "She first rejected you and then you rejected her."

"Yes, but there's small comfort in that," groaned John.

A few days later one of the daily papers of the city contained the statement that Miss Della Wrangler had gone to New York to remain with friends for some months, after which they would go together to Europe for a tour of at least three years.

"I'm glad she's gone," said John. "It would have only prolonged my torture to see her occasionally and feel that I might meet her at any time."

The year slipped by. Westoff and Sanders graduated with credit to themselves, and the long summer vacation was at hand. Just a word about Mark Kenford, who, years before, had tried to dissuade John Westoff from going to Augsburg College.

The young men met several times during their vacations, and found that they had indeed drifted apart. Mark was becoming more than indifferent to religion; he soon proved himself hostile to it. John noted his growing skepticism with much concern, and when he tried to reason with him Mark replied:

"One of the most brilliant professors at the university is known to be an unbeliever. The fact is, he's my favorite in the whole faculty, and I would rather follow him than any man I know."

"But there are Christian men in the faculty, aren't there?"

"Oh, certainly; but Professor Van Levre is the brainiest one in the whole lot—at least, in my opinion. I'll take him for my guide."

"Mark, if you had gone with me to Augsburg College, you wouldn't have got into this

topsy-turvy state of mind. All the professors there are positive Christians."

"Yes, and I should have remained in mental bondage all my life. I'm glad to be free from the shackles of the old superstitions."

"May God keep you from wandering too long in the 'far country!'" said John, fervently.

September again brought Westoff and Sanders back to Augsburg as students of the divinity school. With what pleasure they pursued their theological studies need not be told. It need only be stated here that the further they went in their study of the Lutheran system of doctrine the more contented and happy they were in accepting it.

When the next June came around, it witnessed the graduation of Minnie Brooks, who has been treated with shabby neglect in this recital. Had she been dealt with according to her real deserts she would have been made the heroine of our tale.

The day of graduation was warm and fair, and the exercises were held in the beautiful grove on one of the green hillsides of the beloved old campus, which is cherished in such tender memory by the many loyal sons and daughters of Augsburg. With the other members of the "class of '83" we have no special concern, but Minnie Brooks' address deserves a few words of special mention. As her clear, womanly tones rang over the throng, every one was riveted upon her words, and every heart was touched with her high and noble sentiments. When she had made her bow and the band had begun one of its jubilant numbers, John Westoff whispered to Sanders, who was sitting by his side:

"I never noticed before how graceful and womanly Minnie is."

"She has the best and sweetest face I ever saw."

"Well, I won't dispute your verdict. Minnie certainly has an attractive face and womanly ways."

"And she's not light and frivolous and volatile, either, old fellow. The sentiment of her piece gave an index to her character. Nothing small and selfish about that girl, Westoff. Do you know what I was thinking about while she was speaking?"

"No; what was it?"

"That Minnie would make an ideal minister's wife."

"True! It's queer I never looked at Minnie in that light before."

"Be wise, John, and select your jewel while you have the chance. Hark! The next orator is speaking."

The following day John sat by Minnie's side on the train during the greater part of the journey home. What a bright, cheery body she was! He had been blind to her virtues and charms all these years. During the vacation he called upon her frequently, and before he knew it he loved her with a love that was deeper and nobler than any mere infatuation with a beautiful face and attractive manners. He respected her character. With what pleasure he saw her surrounded by her Sunday-school class on the Sabbath, listened to her musical voice in the services, and heard her apt remarks in the meetings of the Luther League! How foolish his infatuation with Miss Wrangler now appeared to him! How blind he had been to lose his heart even for a moment to so worldly a girl!

But, somehow, he felt timid about speaking to Minnie on the subject of love. If she should refuse him! He could not bear the thought. So he postponed his declaration until the following midwinter, and then he wrote to her from Augsburg. The return mail brought a modest little note of acceptance, couched in language at once so delicate and frank that John's heart was filled with rapture.

When he told Sanders of his acceptance that young theologue overwhelmed him with congratulations.

"I tell you, sir," he declared, enthusiastically, "you've shown excellent taste and sense in your choice. A man reveals his character in his selection of a wife."

"I feel like congratulating myself," laughed John. "The only person I pity is poor Minnie."

"Pah! pah!" scoffed Sanders, giving Westoff a resounding love-tap on the shoulder. "Minnie's too sensible a girl to make a mistake."

* * * * * * * *

Some years have gone. John and Minnie are living in the Lutheran parsonage in a bustling little city of the West. John has proved himself a stalwart Christian and Lutheran. Dr. Turnover characterized him once in this way:

"You will always know where to find John Westoff. He neither strides nor trims."

Our story must close with an episode that occurred a few years ago and was told to the writer by a friend. It was a Sunday morning and Pastor Westoff had preached with his usual fervor in the pulpit to which he had become so devotedly attached. More than one person had been melted to tears while he spoke. Before he could step down from the pulpit he saw a man rapidly pressing his way up the aisle, and the pastor recognized him at once.

(*Continued on page* 24.)

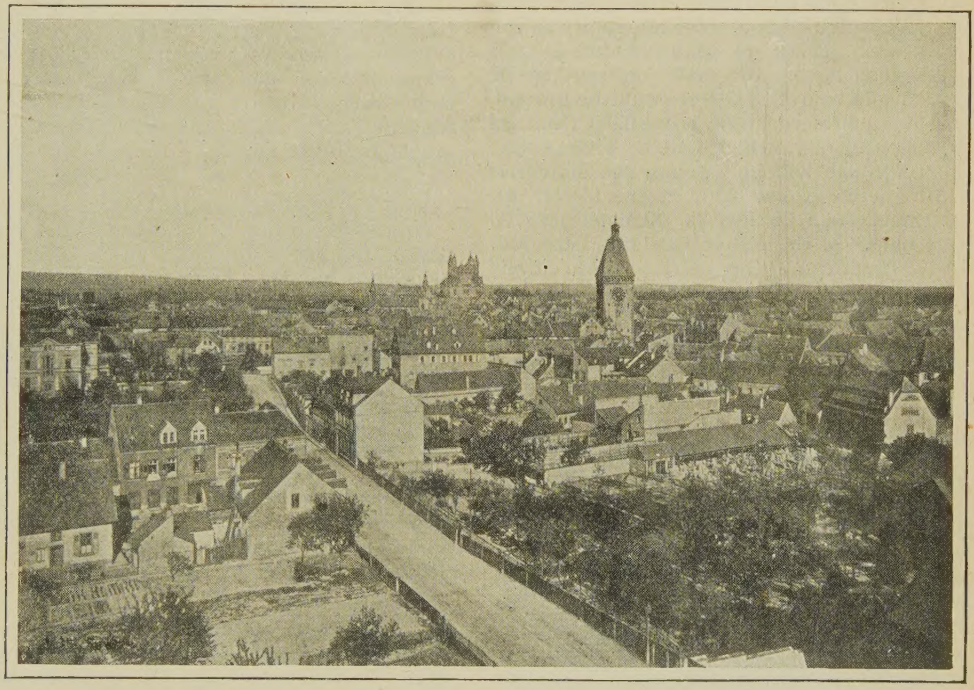
A Memorial Cathedral

At Speyer, Germany

By William S. Cross

IN the year 1529 A.D., the Diet of the German Empire assembled in the famous old city of Speyer-on-the Rhine, at the call of His Majesty, Charles V., Emperor of Germany, and by a large majority condemned the religious reform movement begun by Martin Luther, and declared all its followers under the ban of the Empire. As they had previously been excommunicated by the Pope this added civil censure seemed likely to crush out the reformation entirely. But at this dark hour the expected effect of this proscription was neutralized by a resistance as resolute as it was unexpected in the very Diet itself. For a minority of six princes, and the representatives of fourteen free cities, in defiance of the ire of their august Emperor, made a solemn protest in vigorous language against this condemning of the truth taught by Luther and his followers and boldly proclaimed their adherence to their teachings in defiance of both Pope and Emperor. By their act in thus protesting against the decision of the Diet, they gave to the Lutheran Church, and other non-Catholic denominations, their designation of "Protestants."

To commemorate this momentous event in the history of the Protestant Church, prominent Protestants resolved therefore to erect an enduring monument in the form of a great cathedral church at Speyer, to be built with the contributions of the Protestants of the civilized world. Rev. Albert Beyschlag, one of the most prominent Lutheran ministers of Germany, accordingly came to the United States some months since, as the accredited delegate of the German State Church, to raise funds here toward this great work. In this he has been very successful and returned with between $50,000 and $100,000 to add to the $250,000 already contributed by Germany and other countries of Europe. The entire cost of the cathedral will be $375,000, which means much more there than here, as materials are cheaper. Many prominent New Yorkers, including Whitelaw Reid, Seth Low, J. Pierpont Morgan, Henry Villard, Chas. A. Schieren, Morris K. Jesup, and Wm. E. Dodge, besides many leading clergymen of Protestant churches, served on the local committee and aided Dr. Beyschlag in his work here. The



THE CITY OF SPEYER

On the left bank of the Rhine, capital of Rhenish-Bavaria, 20,000 inhabitants. Formerly Free Imperial City, with 50.000 people, entirely destroyed by the French by order of Louis XIV in 1689. Has now many institutions of learning, churches and public institutions.

contribution of the Lutherans of America to this great church is to be a splendid bronze statue of Dr. Martin Luther, nine feet in height. It will be an exact reproduction of the one in Washington before the Memorial Lutheran Church of that city. The cost of it will be $5,000, and this amount is being collected by a Luther Statue Committee, under the leadership of Hon. Chas. A. Schieren and Mr. A. J. D. Wedemeyer. This statue will stand in the memorial hall to be described later on. The cathedral represents the purest Gothic style of architecture, even to its minutest details. It is constructed of hard sandstone from Alsace, the yellow gray color of which adds a noble simplicity to the structure. It is to be surmounted by a hexagonal tower, the cross on the top of which will be over 300 feet from the ground. An idea of its vast size is realized from its seating capacity, which will be 1400 people. The entrance will be through the Memorial Hall (in the ground floor of the tower), an imposing room 35 feet in diameter and 60 feet high. In the center will stand the majestic American statue of the "Hero of the Reformation," surrounded by the figures of the six princes who signed the protestation, donated by their descendants. The corners over the door portals will be decorated with the coats of arms of the fourteen protesting cities. On the wall, over the entrance to the nave of the church, there is to be a colossal "al fresco" painting by Prof. Gussman, of Dresden, representing the delivery of the articles of protestation by Prince John, Elector of Saxony, to Ferdinand, King of Bohemia, who presided over the Diet. This work will be donated by Mr. Henry Villard, of New York, and will cost $10,000. The Emperor and Empress of Germany have given the five largest and most magnificent windows. The one in the rear of the chancel, over the high altar, will contain a large painting of Christ, after a design by Wilhelm von Kaulbach. The other windows, all of which will be fine specimens of art stained glass, are donated by other Protestant Kings and Princes of Europe. The high altar, which will stand in the center of the great chancel under the Emperor's window, will be a splendid work of art in Italian marble. On it will be two beautiful candelabra and a great cross. The pulpit, which will be at the side of the chancel, is to be of carved stone in a very artistic design and is the gift of Mr. J. Pierpont Morgan, of New York; its cost is $5,000. The grand organ is the donation of the choirs of the large Lutheran churches of Germany. The erection of the edifice has been progressing for five years; it is now nearly ready for the roof, and it is expected the dedication will take place in a year's time. This will be a memorable occasion and there will be a most representative gathering of Protestants from all over the world. It is expected that there will be present on this day Emperor William and the Empress of Germany, the King of Sweden and Norway, the King of Denmark, the Protestant Kings and Princes of Germany, the General Superintendents and high ecclesiastics of the State (Lutheran) Church of Germany and Prussia, the Archbishops and Bishops of the Lutheran Church of Norway, Sweden and Denmark, and perhaps some prominent Lutheran and other clergy from America. Truly, the humble monk of Wittenberg would rejoice if he could see this grand church which will show to all men how Protestantism has grown under God's blessing, since he unchained the Bible and taught its precious truths.

Be Cheerful

We should train ourselves to see the good things, the bright things of life. There are few habits more common, even among Christians, than this of seeing and remembering unpleasant things and being blind to and forgetting the pleasant things, and there is no habit which is more inimical to cheerfulness.

The truth is, there are in the ordinary life a thousand pleasant things to one that is unpleasant. It is a shame, therefore, to let the one roughness of pain spoil for us all the gladness of a thousand good things, the one discordant note mar for us all the music of the grand symphony.—*Forward.*

Error in Convention Report

By some oversight in publishing the report of the Committee on Resolutions in the last issue of the REVIEW, the second resolution was printed with the rest. Whilst it was offered by that committee in the form in which it appeared, yet after consideration and discussion it was thought best to postpone action upon it until better information is given, a number of the delegates being unable to vote on the question because the plan was not fully understood. Therefore, that resolution was laid upon the table with a view, as the editors understand, to consider it at the meeting in 1902.

— The editor of the Luther League Topics wishes to say that he has completed his files of the Topics, and the REVIEW with the missing numbers asked for a few months ago. He is grateful to the friends who responded, but does not need any more.

Two Leaders Fallen

IN the death of Rev. Prof. Sigmund Fritschel, D.D., and of Rev. Prof. Olof Olsson, D.D., the Lutheran Church has lost two able leaders devoted to the service of the Master's Kingdom. Dr. Fritschel fell asleep Thursday, April 26th, at Dubuque, Ia., at the age of sixty-six years. Not only the Iowa Synod mourn the loss of their most prominent leader, but also the Lutheran Church of

PROF. SIGMUND FRITCHEL, D.D.

our country at large realizes that one of her most gifted and influential divines has been taken from her midst.

He was born December 2, 1833, at Nürnberg, Bavaria. In his early youth the desire awoke in him, and was encouraged by his pious parents, to consecrate his life to his Lord's service and to prepare for missionary work in foreign lands.

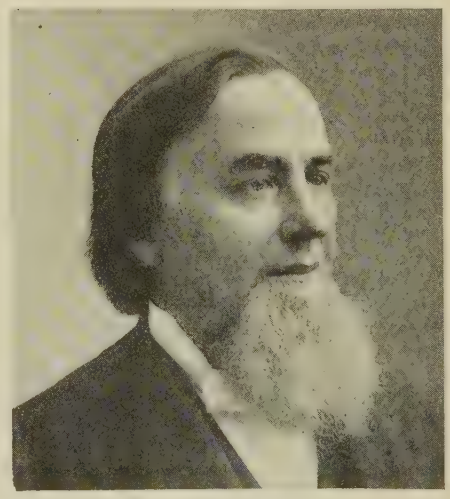
His original plan had been to labor among the Chinese of California, but having come under the influence of Rev. William Lohe, who, perceiving the special talents of his student, and being in need of such a person in his work among the German immigrants in the Northwest of the United States, where he contemplated the founding of a theological seminary, persuaded his scholar to serve the Lord in his sphere. He finally consented and was sent by the Bavarian Missionary Society to Iowa as professor of the newly founded Wartburg Seminary at Dubuque.

In 1854 he arrived and soon took a leading position in the Church, not only as a theologian, but also as a practical missionary among the Germans scattered over the Western States. It was a time of great hardship, privation and self-denial; "in many journeyings, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness."

He was one of the organizers of the Iowa Synod and its first secretary. With a brief intermission, during which he was a pastor at Detroit, Mich., Dr. Fritschel had been connected with the Wartburg Seminary since his arrival in America. The growth and development of the institution and of the Synod into a powerful factor in the Western Lutheran Church is to be ascribed under God to the deceased and his brother, Gottfried Fritschel. Prof. John Fritschel, of the Wartburg College, at Clinton, Iowa, and Prof. Max Fritschel, of Wartburg Seminary, at Dubuque, are sons of the deceased. Of his five daughters four are married to ministers.

In the death of Prof. Olsson, president of Augustana College, of Rock Island, Ill., which occurred May 12, another tower of strength in the Lutheran Church has fallen.

Rev. Olof Olsson, D.D., Ph.D., was born in Karlskoga, Vermland, Sweden, on March 31, 1841. His more advanced studies were begun in Stockholm, 1858. Between 1859-60 he



PROF. OLOF OLSSON, D.D., PH.D.

pursued a course of studies at the Leipsic University, Germany. Returning to his native country, he graduated at Upsala University on January 22, 1861. In 1863, he was ordained at the Upsala Cathedral. The Augustana Synod issued to him a call in 1869, which he accepted, and in company with a number of pioneers came to the

United States in the same year. His home was in the then waste district of Lindsborg, Kas. Here he served as missionary and pastor. The people of McPherson County elected him as their representative in the Kansas Legislature, in which he served two terms, 1871-1872. His labors as pastor in this locality continued for seven years.

The Augustana Synod in 1876 elected Dr. Olsson to a professorship in Augustana College and Theological Seminary. In 1888 he resigned his professorship and labored in the interest of Bethany College, Kansas. In April, 1891, he was called by the Board of Directors to the presidency of Augustana College and Theological Seminary, which position he held until his death, filling in addition the chair of theology at the Augustana Seminary.

The degree of Doctor of Divinity was conferred upon him in 1892, and in the following year he was made honorary Doctor of Philosophy of the University of Upsala. Besides attending to his arduous duties as president and professor, he found time to write several books.

On the 22d of December, 1864, he married Miss Annie Johnson. After twenty-three years of a happy married life he was called upon to mourn the loss of this, his life partner, who died March 18, 1887. He has now been allowed to follow her, and leaves to mourn him his three daughters, Anna, Maria and Lydia, and one son, Johannes.

The Shut-Ins

At a season of the year when out door life is most joyous because of its contrast with winter's confinement, it is well to remember the shut-ins, those for whom there is no season of out door life beyond the open window.

What a blessing it is to be out in God's sunshine, active of limb and light of heart, filling our lungs with pure air and satisfying our sight with all the beauties of nature at a season when nature is most fresh and radiant in its beauty.

Do we appreciate the blessing of health and strength which enables us to enjoy and profit by the out door life ? Yes, surely in a large measure, most of us. But for a fuller realization of this blessing, deprive yourself of it for an hour, and spend the time in the chamber of an invalid. A profitable hour it would prove for both yourself and the one you visited, and it would help you to realize the greatness of the blessing which you enjoy in the freedom to come and go at your will.

Render then your helpful sympathy and companionship to those whose lives are bound by illness to a narrower way, whose feet cannot come and go at the impulse of the mind. Yet how strong those impulses are, who can tell ? Suppose yourself so circumscribed even for a short time and you can somewhat imagine.

What shall we do about it ? Send a tract on the virtue of resignation ? No, it is the personal living, helpful, human sympathy which is needed to cheer. It is the cheerfulness and sunshine which we absorb out of doors, which we should take with us into the darkened chamber to lighten the gloom. And, peradventure, in this darkened room we may catch a ray of sunshine, missed outside, which shall illumine our lives not a little, and so we shall be the richer, receiving more than we confer.

There are some whose necessities require material aid, and according to our means we should cheerfully minister to their wants, but we should give of ourselves as well as our means. There are those to whom a bunch of flowers would come as a benediction, who lack not in human love and affection.

Here is a chance for Christian work of a true sort. Other callings which seem grander and nobler may not come to us, but Christ does call every one of us to this service. It is a privileged service, too, for whatever we render of love or service to those shut-ins, we render to Christ Himself.

Within the chamber of the sick, we can imagine, is the chosen tarrying place for the Great Physician. How many broken hearts have been healed, and broken bodies been relieved by His ministrations. We may come and go to the sick room at intervals, but He abides there continually.

> " Into the the desert, trod
> By the long sick, O God !
> Into the patient gloom
> Of that small room
> Where lies the child of pain—
> Of all neglected most—be fain
> To enter, healing, and remain."
>
> —*Church Review.*

Pamphlets Received

— Eighty-fifth annual catalogue of Hartwick Seminary. One hundred and third year of its existence.

— Catalogue of the Wartburg College of the Iowa Synod, located at Clinton, Iowa.

— Forty-first annual report of the Lutheran Orphans' Home and Asylum for the Aged and Infirm, Germantown, Philadelphia, Pa.

— St. John's College *Mirror*, Winfield, Kan., containing announcements for academic year 1900-1901.

Four Simultaneous Meetings

Held during the Fourth National Luther League Convention, at Cincinnati, in the First Church, Walnut Hills and St. Paul's Churches and St. Mark's Church, Newport, Ky.

FOUR meetings were held simultaneously on Wednesday evening, May 23, during the Fourth National Luther League Convention, at the above named churches. The same programme of service was carried out at all of them. The rain that fell did not prevent large audiences from being present.

At all of the churches three addresses were delivered, one each on the convention topics, "Methods," "Means," and "Men."

At the First Church the devotions were conducted by Rev. I. Chantry Hoffman, of Chester, Pa., and a Scripture Lesson was read by Rev. S. J. Taylor. After the singing of a hymn the pastor loci spoke a few words of greeting. The address on "Methods" was by Rev. Geo. M. Grau. He said in part:

The Luther League is still in its formative period, as far as methods are concerned. The League must be in harmony in its methods with the divine order. It is a well-known fact that knowledge conditions our doctrine, doctrine modifies our spirit, and spirit molds our methods. The spirit of the League will finally modify its methods. Method has to do with something to be done. How to do it is the question. The first thing is to exercise common sense in the adoption of methods. Consider by whom the methods are to be used. We deal with average young men and women. And as they are Lutheran, all our methods should comport with the usages of the Church. We must make allowance for the varied condition of our congregations. There can be no fixed method, because of differences in locality and other causes. We must make allowance for what may be called "Lutheran liberty." It will teach us that most people in our Church may be led, but few driven. This spirit is conservative and, therefore, our methods should be conservative. We must consider the individual upon whom we are working. Modern educational methods are an improvement over the methods of fifty years ago. Following these methods, we must use concrete and not abstract methods. Methods apply to individuals and organizations. This is an age of combinations, and we seem to have forgotten that the individual is responsible. Every man, being conscious of his responsibility, but being in the Luther League, can work for the great end of his brother's enlightenment. In the aggregate the mission is that of the Church.

Rev. E. F. Bartholomew, D.D., of Augustana College, Rock Island, Ill., spoke on "Means." He said:

I feel that the hand of God is in this movement and that through it He has planned great things for our Lutheran Zion. Let us never forget that we are Lutherans and are here to deliberate for the interests of our Church. In our efforts to carry out the designs of the League let us not forget our confessional and historical development. Before there can be works there must be faith acceptable to Christ, a deep, inner experience of grace. There must in like manner be a deep fund of spiritual life in the Church. Life and work are related as cause and effect. Where no life is there can be no growth. We are planning great things for our Church, so she may extend her borders to the glory of the Lord. Do not forget the condition upon which such expansion is possible. Before this can happen there must be re-enforcements in her power. Where there are mighty works, there we find mighty power behind them. Our Church believes in a definite way of salvation.

Our theology is adjusted to the doctrine of means. The grace of the Gospel is secured through the means revealed by Christ. We lay great stress on these means of grace. These are abundantly sufficient to work sanctification. We know of no other means by which the Holy Ghost quickens souls dead in sin. Our Church should be warned against innovations, since the old ways have proved successful. We are here to gather inspiration for every work. A new era is at hand and it is time to awake and arise, for a bright future is before us. Joel says, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions." In our day this prophecy is seeing its fulfillment in our Lutheran Israel. This movement has in it mighty powers which shall produce effects in our glorious heritage. Let this truth sink deep into our minds and then go forward to put them into practice. Our system of evangelization has not outlived its usefulness. No great success can attend our efforts if we drift away from our central doctrinal moorings. In all our interests faithful adherence to our confessions is the only means of success. To this wisdom may the Head of the Church guide us.

The last speaker was Mr. G. A. Baldwin of Rochester, Pa., on the topic, "Men." Among other things, he said:

Man is the soul of the world and of the world's progress. When God created the universe He gave to man a mind. Hence man is indispensable to the promotion of any project. And yet the world needs more men. Trades and professions, State and Church, suffer from the lack of them. Our Lutheran Church needs men—men in the pulpit and men in the pew. The men should be steadfastly loyal to her. But this loyalty must be based on solid foundations. It is not enough to be one of her adherents because she is the largest Protestant body of believers. Nor will that loyalty be based on her glorious history. Least of all are men wanted of that class whose activity in the Church is proportionate by the fun and amusement they get out of it. The men we want will never consent to sap the strength of the Church by the donkey shows and oyster suppers with which some persons attempt to popularize the Church and sugarcoat the Gospel. The men we need are those who base their loyalty to her upon her firm adherence in faith and practice to the Truth. We next ask, For what are men needed? The laymen of our Church have played an honored part in her history. Some noble examples among them have been Elector Frederick of Saxony. Philip Melanchthon and Gustavus Adolphus. A field of service and usefulness, the same in kind, is to be filled by the laymen of to-day. It is active leaders and promoters who are wanted. The vital question now presents itself, How are we to get men? Here the League becomes a factor in the problem. By it our young people are trained for leadership.

Hitherto there has been a lack of training. The League aims to "fit our younger members by work for work in the Master's vineyard." We expect the men whom the League will give the Church to be characterized by capability, activity and loyalty. The Church is looking to the League for real men for the pews. Shall she not have men of consecrated lives and loyal men who love their Church?

At the Walnut Hills Church, in the absence of Mr. Geo. D. Boschen, President of the New York State League, the Pastor, Rev. J. S. Simon, presided.

Addresses were delivered by the following: Rev. W. H. Blancke of Davenport, Iowa, who spoke on "Methods," saying, in part:

The relation of the League to the Church is well settled; it is of, by and for the Church. In order to adopt methods intelligently we must know what we wish to attain.

What does the Church desire to accomplish through the League for the members of the Church? The League is only one of the agencies at the command of the Church. The object to be attained is evidently the securing of an intelligent, loyal, liberal, consistent membership, through whose efficient service souls shall be brought to Christ. There are right and wrong methods in vogue. Only right methods can be employed for the attainment of right results.

There is specific work to be done from infancy to maturer years. We as Lutherans must begin at the beginning, with the little ones.

1. The induction of the young into the Church by baptism. While not directly bearing on the League, it is worth a great deal to begin right or to be started right.

2. The training of the young, forming their habits early in home, in school and in junior League and Sunday school work. Our characters are very largely the resultant of habits.

3. Indoctrinating them in the great truths of the Bible and of the Church. Doctrine is the base of life. Insist on doctrine.

4. The upbuilding in the body of the Church. *a* In the knowledge of the history and practice of the Church; the study of the lives of her great men. *b* In active labor in the League, such as the devotional service, Bible study, literary work, song and prayer. This means largely personal development on spiritual and intellectual lines *c* In general demeanor. Carry the Gospel of sunshine with you on your faces, greeting strangers and inviting others as opportunities present themselves. *d* Lastly, but not least, give all you can. "You are not your own," all you have belongs to Christ, and whenever "the Lord hath need of them" withhold it not.

We trust that the Luther League is here largely to help in the development of the Church of our fathers, never swerving from the chosen path of duty and self-sacrifice for the good of others, and, above all, to God's glory.

Rev. W. J. Finck of Anderson, Ind., spoke on the topic, "Means." His remarks were substantially as follows:

When we come to consider the means by which the Luther League is to carry on the work of salvation, we at once notice the fact that it is not the means that vary, but the subjects upon whom the means act. We are, after all, all saved children, but there is a vast difference in the way we were effected by the agencies brought to bear upon us. Luther might have asserted that he was saved by a flash of lightning. But we are saved by faith; every one that is saved finds salvation by believing. And in spite of his vivid experience Luther affirmed only salvation by faith. But many factors, divine and human, have a part in the origin, development and fruition of that faith.

We have first and foremost the means of the Word. Every believer can handle this means, and the infant and unbeliever have wielded this agency with eternal effect. The Luther League will do well to use the Word earnestly and constantly. Restricted to the ministry are the sacraments, yet all work for the spiritual good of young and old must lead to the use of these provisions for the soul. The Word must lead the unbaptized to the font and the baptized to the Lord's table.

These are divine means. They are heavenly, considered as to their source. But there are many human means, finding their source in man and nature. Arrayed in the descending scale we would enumerate them in the following order:

The highest are the spiritual means that we employ. They arise in the heart and reach for the heart. They do not always prove effective, for many are untouched by that which is spiritual. Conversation, prayer, admonition, song, forgiveness, all these are included in the spiritual means that must be employed to bring men to the appreciation of the Word and Sacraments.

Next come the intellectual means, arising in the realm of thought and aiming to attract the thought of others to things spiritual and eternal. To this division belongs the vast field of literature, so comprehensively represented in the Luther League work. Current literature has for its embodiment in the work the LUTHER LEAGUE REVIEW, and the classics of Lutheranism are spread before the young Lutherans of America in the four invaluable reading courses. Sacred literature is not here enumerated because it belongs to the divine agencies already mentioned.

The amount of good that has been done by this class of work is simply incalculable. Its scope of usefulness is limitless. The Lutheran Church was born in a university; take it out of its natural element and it will die. It can reach the ignorant, but they will lose their hold if they endeavor to remain ignorant. Our people should learn to realize that a young Lutheran must be a thinker. Let every worker press this intellectual means of laboring in the vineyard to its full use. "Till I come give heed to reading." Every one must be brought to the point of thinking before he will make a useful Christian. Even though you run the risk of making a man mad, you must still start him in thought before he will be worth anything in the vineyard.

The social means are not to be despised. A person who cannot be reached by any higher grades will scarcely ever resist a little kindly attention. Yet it is not so much the social entertainments that are needed as it is friendly sympathy and helpfulness. There was a time when Saul, the eager Christian convert, might have been lost to the active force of the apostleship, or at least compelled to work independently of the apostles, but the helpful hand of a Barnabas brought him before the frightened apostles and made them feel that if Barnabas had so much consideration for him they must also receive him. Acts ix, 26-28. This kindness, consideration and helpfulness turn many a careless step in the direction of the cross. The heart and head have great inherent powers for helping others to salvation, but let it not be for-

gotten that the hand can shake, pat and lead before the ear can be used to hear, the tongue to speak or the heart to believe.

Lastly, we will mention the material means that can be used in the work of salvation. They are innumerable. The person, the home, the church, the paper, the book, the Bible; copper, nickel, silver, gold. It is needless to say that money plays an important part in saving others. The Gospel is free, but it costs very much to make it free. You and I must help to defray this cost. With money we can help where other means will not reach. Hand, head and heart have a very short radius of usefulness. But money will take wings and reach not only Jerusalem, but also Judea, Samaria and the uttermost part of the earth. Let us all give liberally for the salvation of the world.

Rev. Dr. Gerberding spoke on "Men," showing, *first*, the *kind* of men the Luther League ought to rear; *second*, the *need* of such men, and, *third*, why we need them *now*.

On the first point he referred to the characteristics of Lutheran Christians generally mentioned by other speakers. He emphasized conviction as to truth and consecration as to life. He insisted that unless our doctrines were made

(*Continued on page 22.*)

MR. H. C. GLANDER

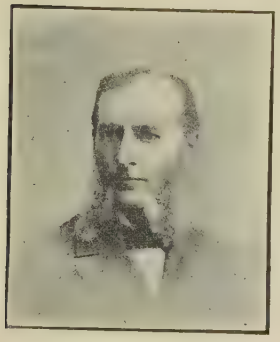
MR. G. A. BALDWIN

REV. W. H. BLANCKE

REV. A. F. SIEBERT

REV. C. W. HEISSLER, D.D.

REV. C. F. STECK



REV. E. F. BARTHOLOMEW, D.D.

REV. E. G. HOWARD

SOME OF THE SPEAKERS AT THE FOUR SIMULTANEOUS MEETINGS

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

August 5. 8th week after Trinity.

Samuel

(I Samuel III)

Themes for Papers.—"The Times and the Work to which Samuel Came."—"Samuel's Childhood."—"Samuel as a Judge."—"Samuel as a Prophet."

Lessons for our own lives:

I. *Let us not grow discouraged* at the abounding sin of our day. The disregard of religion, the dishonoring of the word of God, the dishallowing of the Lord's Day, the positive disbelief and the open sin which only too plainly press themselves upon our attention constantly, have, naturally, a tendency to make us take a gloomy view of the present and fear for the future. But upon days far darker than ours the light has shined. In every darkest period God has been preparing the torch bearer. In Eli's day, though men did not know it, Samuel was being trained. The history of the book of Judges is a succession of periods of awful declension, each followed by a period in which some divinely chosen leader brought restoration of religious life and prosperity. The names of the last few lessons stand for such times of victory. We cannot ever forget the sixteenth century and Luther, and at a later time, the names of Spencer and Franche remind us of God's watchful care. A century ago our colleges and universities were almost Godless, and men boasted that faith was dead. There seems to be ebb and flow, but the tide moves onward. God has not forgotten His Church, and the gates of hell shall not prevail against her.

II. *We can be like Samuel*, not in his exalted position and rich gifts, but in his courage, faithfulness and loyalty to God. It was a difficult thing for the boy to declare to Eli the awful message of God, but he did his duty. It was a fearful thing for the prophet to face the king, whom he had anointed, and tell him that God had rejected him, but Samuel did not flinch. His whole life work was toilsome, discouraging, difficult, but he did it with an eye single to the glory of God. To-day it would seem God does not work so much by the one man as by the many. To-day what the Church and the nation need is not so much one transcendent chieftain to blow trumpet blasts and gather the people around the lofty standard, as a thousand, ten thousand, ten millions of men with the nobleness, earnestness and devotedness of this hero of old. Are you one of those who, in whatever trying circumstance, will live and labor for the right?

August 12. 9th week after Trinity.

Saul

(I Samuel X)

Themes for Papers.—"The Strength of Saul."—"The Weakness of Saul."—"The Tragic Death of Saul."—"Practical Points."

Lessons for our own lives:

I. *A self centered life is always a failure.* If a man gains the whole world, selfishly, he is nevertheless a failure. Saul's life was a failure outwardly as well as inwardly, but though it had succeeded outwardly it would still have failed essentially so long as Saul and not God was its aim and its controlling power. There is neither safety nor success in any life wherein God has not the first place.

II. *Few men are great enough not to be jealous.* Saul was not one of the few. Among the details of his life, none looks uglier than his conduct toward David. Especially does this appear when contrasted with the true unselfish greatness of Jonathan, that pure and good man, who, knowing that David was to take his place as Saul's successor, abated nothing of his love and honor for the hero who had saved his country from Philistine bondage. Avoid that jealousy of those whom God has gifted or honored above yourself, which distorts your own spirit and leads you to injustice. What a glorious thing it is to see one willing to yield the higher place to another, and to sit down in the lowest seat, to take any place and labor cheerfully wherever God appoints.

III. "*To obey is better than sacrifice.*" Nothing, not even worship, can be a substitute for obedience. The essential principle of Christian life is the acceptance of God's will as supreme. The obedience of the heart that seeks, in every case, only to know what God chooses, and is already steadfastly resolved to follow God's choice is indispensable. Have you fully accepted God's will as your deciding standard? If not, you are none of His!

IV. *How different the end may be from the beginning!* Look at the young king, modest, upright, royally endowed in body and mind! Then look at the closing part of his life, and see him rebellious, rejected, raging insanely, violating his own laws and seeking superstitiously messages from the other world, at last, dying wretchedly, a desperate suicide!

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 876, New York, N. Y.

He chose not to be loyal to God. That is the explanation of his life. Shall we learn the lesson?

August 19. 10th week after Trinity.

David

(II Samuel VII)

Themes for Papers.—"David's many sidedness."—"The Relation of the Psalms to David's Life."—"The Character of David."

Lessons for our own lives:

I. *Let us learn to grow strong by quietness.* How much that came out later in the stirring life of David was stored up as latent energy while the shepherd lad spent meditative hours in the green meadows and by the still waters, where he led his flock! How much it means to any man to commune with his own heart and be still. Paul spent three years in Arabia before he began his Apostolic work. Jesus retired not only for the forty days in the wilderness, but again and again for quietude, thought, prayer. Our age emphasizes stirring, active, strenuous endeavor, but forgets that one must *be* before he can *do*. There is little need for most men, of David's prayer, "Let . . . the meditations of my heart be acceptable in thy sight," for meditation is almost a lost art in the dawning of the twentieth century. Yet it does take time to be holy. The quiet hour with God's Word, the "sweet hour of prayer," are as necessary to-day as ever in the past for those who are to be God's beloved.

II. *Strength and tenderness go together.* A manly, mighty character had David, yet he had a heart open to the beauty of nature, to the charm of music and poetry, to the friendship-love, passing the love of woman. There is nothing brutal and callous about true strength. The gentleness and tenderness of Jesus blinds no thoughtful mind to his supreme manliness and majestic courage. Nothing is more beautiful than such a friendship as that between David and Jonathan, nothing of earth that more fully delights and satisfies. A true friendship requires and calls out the manliest characteristics. Let us not forget in our admiration of power to cultivate the gentle spirits of the bravest heroes.

III. *Let us sing David's songs after him.* How much we owe to his great heart and mind in the wonderful songs and prayers of faith and confession and praise which he has left us! Not a mood of the Christian life to-day that has not its expression in the Psalms if we know where to look for it. Do we appreciate this hymn and prayer book, given us by divine inspiration? The answer is to be found in the use we make of it. For devotional use it is unsurpassed even in the word of God. This the church has never forgotten, but do we forget it?

August 26. 11th week after Trinity.

Solomon

(I Kings III: 5-15)

Themes for Papers.—"Solomon's Youth."—"Solomon in Later Life."—"Knowing the Right Yet Doing the Wrong."—"Practical Points."

Lessons for Our Own Lives:

I. *Much depends on a wise choice.* How many young men with the power to choose anything and obtain it would have chosen as Solomon did? Money, power, pleasure, long life,—such things would be chosen. But such would have only what they asked for. Solomon so wisely chose that he obtained wisdom, and all these other things. So to-day a man may choose *first* the kingdom of God, and have all necessary things added, and by this choice *may* have all the best things of both worlds. Or, he may choose this world, and obtain its richest gifts, but at the expense of the other life. Surely a man must be a fool to hesitate or procrastinate in such a choice.

III. *Steadfastness is essential to a successful life.* Solomon began well. So did Saul. They were not without God, religious interest, and religious sincerity. Why did they make such shipwreck of their lives? Because in the stress of temptation, in the hour of Satan's assault, they were not watching and praying, they were overcome, and the first steps downward made it so easy to go on, so hard to turn again, and so they went on to the shameful end. Solomon, indeed, we may hope, was at last repentant and forgiven, but the memory of the sinful folly of the "wisest man" has not passed from the record of God. No matter how earnest, how sincere, how truly Christian are, our young communicants as they start on their lives of individual responsibility in the Church and in the world, they are safe only so long as they *continue* with Christ and *abide* in Him. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour."

Grace at Meat

God is great and God is good,
And we thank Him for His food.
By his hand must all be fed,
Give us, Lord, our daily bread. Amen.

Great God, Thou giver of all good,
Accept our praise and bless our food.
Grace, health and strength to us afford,
Through Jesus Christ, our risen Lord. Amen.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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LUTHER M. KUHNS, OMAHA, NEB.

AS SPECIAL ASSOCIATES,

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Editorial

If you are away for the summer from your home church on a vacation, don't forget that your church and its societies need your prayers. Pray for your pastor, your congregation, the Sunday school, the Luther League and its officers. Don't forget them no matter where you are.

Your pastor, even if he is away finding much needed rest in the country, is not likely to forget you in his prayers. Don't, therefore, forget him. With all his responsibilities he is ever watchful of you during the greater part of the year, and remembers you while away as well, therefore be unselfish and ask that renewed strength and vigor may be given him to continue the Lord's work on his return to your church.

The officers of the Luther League deserve your daily supplication, notwithstanding the fact that your League or Society may have suspended their meetings for the summer. Remember that you have asked them to assume the responsibility of office, and that they need your prayers, that they may be led to guide your League aright. This applies just as forcibly to the officers of your District League and the Luther League of America. Pray for all of them.

The methods of our Church, which were brought before the Luther League at Cincinnati, should be still further enunciated by the delegates on return to their homes, and the men and means in the Church can be found to advance these methods. If we can give ourselves to the study of these methods that we may be thoroughly informed of the condition of our missions and their needs, and tell these to others who have not the opportunity of learning them as we have, there would be such an outpouring that men and women sufficient to do the work of our Church at home and abroad, and the means for their support, would be quickly and easily provided. Pray, study, work, give and leave the result to the Lord, and the blessing will be greater than that anticipated.

Do conventions pay? is a question frequently asked. When $40,000 were asked to provide the expenses of the Ecumenical Conference in New York, many said: "It is a waste of money." The same remark is made about all gatherings, and the surprise is expressed by some that others are willing to give of their means and time for these purposes. Whilst we hear that there are a great many convention hurrahs, which last but for the moment, yet if the proper preparation is made for the meeting, and the delegates and visitors are interested and regular in their attendance at the sessions, there will be carried from the convention a spirit either for good or for ill. The result remains with the individual, and he alone is to blame if some good does not result from a religious gathering. No money is wasted which is spent for the Lord, or for His cause, or to increase an interest in His work and kingdom.

League members will always accomplish greater and more lasting good when they co-operate with the pastor in all their work. No more grievous mistake can be made than to endeavor to conduct the work of any society in the Church independently of the pastor. He ought to be consulted in all the plans. His counsel and advice ought always to be sought. He is a trained worker, and has a large view of the Church and its work. As the pastor of the Church he is the leader. When our League members forget this and do not co-operate with him, but seek to work independently, they do the Luther League irreparable harm. Nothing will so soon rob it of all its splendid possibilities.

"If anybody harbors any secret doubts as to the attitude of the Luther League to the Church," says a well-known pastor, "all such misgivings would be forever banished if he could have witnessed the exceeding conservatism shown in the colloquy on 'Prayer Cycles,' at the recent National Convention in Cincinnati. Every one of the delegates, to the last man or woman, was heartily persuaded as to the blessed utility of Prayer Cycles in aiding devotions, public and private, but for fear lest the League's issuing such a cycle of its own might possibly be misinterpreted as a usurpation of undue rights, the whole project was abandoned. The principle was that our young people had better do without the stimulus of a Prayer Calendar altogether than incur the risk of unfriendly criticism for its use! Where is there an instance of conservatism that excels this?"

How can the men, as a class, be utilized in the Church's work? It is a common remark that Church meetings are attended by three or four times as many women as men, and that the latter are much in the minority, both at the Church's services and also in its work. Fault is frequently found with men because they prefer their societies to the Church, and these organizations are often condemned without proper consideration or without offering in the Church something which will be as attractive. Men, like women, enjoy being together; and they prefer to be where they can be employed in some office, or some duty, which is made agreeable. Recently it was the writer's privilege to be present at a meeting of men held on a week night in a small town of about 1,500 inhabitants. A general invitation had been given by the pastor of one of our churches to all the men in that village, and a committee had been appointed, which circulated and mailed printed invitations. There were present at that meeting a few more than 100 men (not a woman in the audience), and of this number at least 25 were not known to attend Church service, or to be interested in religious matters. The responsive reading of the Psalms and the singing of the hymns were hearty and enthusiastic. The singing of a male choir was listened to with attention, and the two persons who spoke upon spiritual and religious subjects received the most profound and earnest attention. It may not be considered proper for one of the pews to advise the pulpit, or one of the young people to advise those who are older, but it may not be out of the way to suggest that this is a question which should receive serious consideration from the pastors and officers of the churches, not only for the purpose of obtaining more workers, but to save the men who are fathers from destruction through the vices and enticements which are so many and so frequent in the community.

Important

During the past month a notice was sent to every subscriber of the REVIEW who was in arrears. A number have responded by sending the amount of their subscription, but quite a few are still to be heard from. If you are among those who have neglected to send the amount due, will you not kindly forward it at once. The amount is small, but a number of small amounts make up a large sum. Please send your remittance at once, and if it is more convenient send the amount in *postage stamps*. Address all communications to the LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

Of the REVIEW Our Church Paper says: "It seems to us that no Lutheran can do without this valuable publication, equally suited to any Lutheran Synod in America."

Four Simultaneous Meetings

(*Continued from page* 17.)

manifest by a pure, devout and consecrated life we were not good Lutherans. The true Lutheran Christian is he who knows and loves the teachings of his Church, who shows his appreciation by living in daily communion with his Saviour, who goes from his closet, his Bible and his knees to do willing service for Him whom he loves.

On the second point he showed how such men and women are needed in the family, in the State and especially in the Church. We need them in the League, in the Sunday school and as pastors' aids in the congregation. We need many also who are willing to give their whole life to the Master, either in the ministry of the Word or in the ministry of mercy. There is a great crying need for workers in these spheres and we look to our Luther Leagues to supply the need.

He dwelt mainly on the third point, showing how that, in all other Protestant Churches, there is a spirit of rationalistic doubt and destructive criticism; that on this account there is a spirit of restlessness and dissatisfaction among the people; that they go from church unfed, hungry and disappointed; that, because they are not instructed in the sound, saving and satisfying truths of God's word, have no consistent system of belief, they are open to all sorts of fanatics and heretics.

That our Church has the doctrine and the worship that meet and satisfy the deepest demands of the soul; that if we have the right kind of men in our pulpits and in our pews our dear Church will prove a haven of rest and refreshment for thousands who are thus disappointed and dissatisfied elsewhere.

Now is our time. The Lord has set before us an open door. Given the right men and women, and the day is fast coming when our Church shall win back from others and from the world more than we ever lost. We look to the Luther League to be a mighty factor in hastening this consummation devoutly to be prayed for.

God bless the Luther League.

At St. Mark's Church, Newport, Ky., Rev. H. C. Kline of Hamburg, Pa., conducted the devotional services. A feature of this meeting was the rendering of the "Hallelujah Chorus" by the Kentucky Academy of Music Choral Society under the direction of D. J. Winston, and the solo by Mrs. L. L. Pickens, "The Holy City." The address of welcome was spoken by the pastor, Rev. Frank C. Longacker, to which the presiding officer, Rev. A. E. Renn, President of the Ohio State League, responded. The first address was by Rev. C. F. Steck of Springfield, O., who spoke on "Methods." His remarks were purely extempore, he having been drafted into service in the absence of the regularly appointed speaker.

In beginning Mr. Steck said that since he had been suddenly called upon, and hence had had no time in which to prepare an address, he would claim the prerogative claimed by a Kentucky Congressman, who, on rising to address the House, said, among other things: "I will not, upon this occasion, confine my remarks to the narrow limits of my subject, but by your leave, Mr. Speaker, will take a whack at the universe and all eternity."

Continuing, Mr. Steck said he was glad that the Luther League recognizes and sympathizes with the fact that it is a part of the machinery of the Church, and not a thing in itself. As such, therefore, it is under the control of the Church and exists only to further its interests. Whatever the methods employed, then, they must, 1, be Lutheran—that is, such as are in accord with the life and usages of our Church.

2. They must be *intelligent*—that is, they must be adopted in view of the needs of the Church, local and general.

3. They must be *Scriptural.* The Bible is our rule of practice as well as of faith. Many times, because regard was not had to the rules of Christian service as prescribed in the Word of God, reproach has come upon the Church, and no doubt the failure of many a church enterprise, good and worthy in itself, has resulted because the methods there set forth have been ignored or repudiated.

Rev. A. F. Siebert of Germantown, Ohio, spoke on "Means."

He analyzed his subject into these elements: Money, energy, ardor, natural powers, and self-sacrifice. The deaconess' calling is a good example.

Take my life and let it be
Consecrated, Lord, to Thee.

"Men" was the topic of Rev. C. W. Heisler of Selingsgrove, Pa. He said:

A young man is a great bundle of possibilities. It is the young men who rule over the highest positions. Solomon, Alexander and Napoleon are examples of this. An ideal Lutheran young man must be intelligent and be at all times in closest touch with Christ, guarding at all times against the evils of this world.

At St. Paul's Church, Prof. C. O. Solberg, President of the Illinois State League, presided, and the pastor, Rev. E. R. Wagner, Ph.D., spoke words of greeting.

The speakers were as follows: Mr. Herman C. Glander, West Alexandria, Ohio, whose topic was "Methods;" Rev. J. F. Hartman, D.D., of Barren Hill, Pa., who spoke on "Means," and Rev. E. G. Howard of Louisville, Ky., who had for his subject "Men."

We regret that a reporter was not present at this meeting and the addresses have not reached us, therefore no excerpt of them can be given.

The meeting, we are told, was a very interesting one and the speakers made able addresses.

GEO. H. PIEPER,
Manufacturing Confectioner,
2007 Third Avenue,
NEW YORK, N. Y.

Our Churches and Institutions

New York City

— Several of the churches in this city have closed for July and August, while quite a number will continue during July and close in August.

— The next regular meeting of the Local Conference of the Missouri Synod will be held in St. Matthew's Church, Rev. J. H. Sieker, pastor, on July 3.

Buffalo

— The installation of Rev. J. Luther Sibole as pastor of the Church of the Redeemer took place on June 24, the president of the Synod, the Rev. G. C. F. Haas of New York, performing the act of installation, the pastors, T. W. Kretschmann and F. A. Kahler, participating.

— On June 29 a fitting birthday celebration was held by the Holy Trinity congregation on the new lot on Main street recently purchased for a new church edifice. The congregation was 21 years old. It was an open air birthday festival and the offering was for the work.

Rochester

— The Church of the Reformation, Rev. W. J. Miller, pastor, is worshipping at present in the Jewish Synagogue, while the new and handsome church it is building is beginning to assume form.

Syracuse

— Rev. C. T. McDaniel is occupying the pulpit of Rev. J. Zimmerman, D.D., pastor of the First English Church, until August 1, during the pastor's absence in Europe.

Troy

— Rev. N. E. Yeiser, a Lutheran missionary, who has for the past year been working for the Board of Foreign Missions, has accepted a call to the English Lutheran Church in this city.

Boston

— On July 10 the pastors of the Missouri Synod located in Boston and vicinity will meet in the church of which Rev. G. Bohm is pastor, at Plymouth, Mass.

Baltimore

— Five probationers were set apart as Lutheran deaconesses in Christ Church, this city, Rev. L. M. Zimmerman, pastor, on Tuesday evening, June 26, the sermon being delivered by Rev. John Wagner, D.D., of Hazleton, Pa. These deaconesses were trained in the Motherhouse in Baltimore. The probationers consecrated were Katharine Newhauser, Watsontown, Pa.; Anna Albright, Tyrone, Pa.; Lina Schuehler, Baltimore, Md.; E. Virginia Miller, Baltimore, Md.; Mary Lee Supinger, Woodstock, Va.

— Rev. C. M. Eyster was installed last month as pastor of the German-English St. Paul's Church, formerly served by Pastor Conradi.

Chicago

— The Norwegian Motherhouse in Chicago has secured a site for a new Deaconess Hospital and will begin the erection of a $30,000 wing this summer. The outlook for their work is very encouraging.

— A strong effort is being made to increase the number of English churches in Chicago. Rev. W. S. Hinman, D.D., recently organized a mission at Gross Park and Rev. Meyer of Ravenswood has begun services at Cuyler, another suburb. It is reported that a mission will be begun at Evanston soon.

Milwaukee

— By the recent death of Mr. John D. Inbush, for many years engaged in the banking business, the Milwaukee Hospital will receive a legacy of $1,000. Mr. Inbush made several other legacies to local charities.

Allegheny

— After undergoing a thorough renovation Trinity Lutheran Church, Allegheny, Rev. A. J. Turkle, pastor, was reopened with appropriate services on Sunday, June 24.

Jersey City

— It is reported that Holy Trinity congregation, Rev. E. E. Neudewitz, pastor, is negotiating for the purchase of a fine Presbyterian Church, which, after a few repairs, will afford at once the opportunities which the congregation has needed.

— The Church of Our Saviour, Rev. E. W. Fulper, pastor, has made great progress. Although not one year has passed since the missionary first entered the field, the vigorous young congregation has purchased a splendid plot of ground, 75 x 125, upon which to erect its own structure. The purchase price has been provided for. The location is a most desirable one on the best street upon Jersey City Heights. The building operations will now be quickly pushed; the plan of building has been practically decided upon.

Trenton

— The new St. Mark's Church was dedicated on May 27 by Rev. W. Morgan Cross, pastor. It seats upward of 500, and is pronounced a most unique edifice in outward architecture and one of the prettiest in inward arrangements. Offerings amounting to nearly $4,000 were secured on the day of dedication. The congregation, which is less than two years old, numbers something over 100 members.

Newark

— Rev. Otto Sieker, assistant pastor of St. Matthew's Church, New York, has organized a mission congregation in this city, and services are being held every Sunday afternoon at 3 o'clock in Olympia Hall, South Orange avenue, corner Wallace street.

— On May 30 (Decoration Day) a missionary festival was held by the churches of Newark, Elizabeth, Rahway, New Brunswick and Bloomfield at Claus Farm, East Rahway. Rev. Mr. Fisher of Elizabeth opened the service. Rev. G. Döring led in prayer, after which Pastor Holter of Jersey City made an address. Rev. Eisenhardt of Philadelphia spoke of the missions in Northern Wisconsin. Pastor Gorr of Rahway, N. J., was the next speaker. He spoke of the mission in Africa. After singing by the choirs Pastor Dewald spoke a few words and Pastor Bläsi of Bloomfield pronounced the benediction.

MISCELLANY

— Rev. and Mrs. C. G. Fischer of the German Lutheran Church of Elizabeth, N. J., set sail on June 9 for a three months' tour in Europe. During Rev. Fischer's absence the pulpit will be occupied by Rev. Boehner of Saginaw, Mich.,

a graduate of the Mt. Airy Theological Seminary, Philadelphia, Pa.

—The degree of doctor of divinity was conferred upon Rev. C. E. Haupt of Grace Church, Lancaster, Pa., by Franklin and Marshall College.

—It is now "Rev. L. S. Keyser, D.D.," we are happy to announce. This highly merited honor was conferred by Wittenberg College.

—Rev. E. P. Schueler, who has been pastor of the Memorial Lutheran Church in Kansas City, leaves July 1 to become pastor of the Lutheran Memorial Church in Quincy.

—The Swedish Augustana Synod convened at Burlington, Ia., June 15, with delegates representing 150,000 church members in the United States. President Norelius of Vasa, Minn., delivered his annual address, stating that the work of the year had been excellent and that the membership had increased. The election of a president for Augustana College, Rock Island, resulted in the choice of the Rev. C. A. Swensson, D.D., Ph.D., now president of Bethany College, Lindsborg, Kan. The report of Augustana College showed the debt had been reduced $10,000 and the income increased $30,000 a year.

—The Swedish Lutheran Church at Moline, Rev. C. A. Hemborg, pastor, intends to celebrate its fiftieth anniversary on December 1 next. Great preparations are under way. A souvenir album will be published containing a complete history of the congregation and its numerous organizations, besides a large number of fine illustrations. It will be a book of great value.

—The printed minutes of the United Synod of the South have been issued by the Lutheran Publication Board of Newberry, S. C. Its statistical report shows that it comprises 8 synods, representing 365 churches, with a communicant membership of 39,459. Its total beneficence amounted to $17,589.28 and the sum contributed for all objects amounted to $100,038.92.

—Mr. M. P. Moeller of Hagerstown, Md., has presented the Y. M. C. A. at Roanoke College with a fine chapel organ, and the Orphans' Home at Loysville has also received a like benefaction. Mr. Moeller has just received an order for a fine two-manual pipe organ for St. Paul's Lutheran Church, Lima, Ohio, Rev. F. P. Bossart, pastor.

—The report of the Ecumenical Conference will be issued shortly. No advanced subscriptions for the report will be received after July 15. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of $1 should remit at once to the Rev. Edwin M. Bliss, chairman, 156 Fifth avenue, New York. After July 15 the regular price for the books will be $1.50, and they may be ordered through booksellers or the American Tract Society, New York.

—The management of Rock River Assembly has provided entertainment, from July 31 to August 15, for the largest crowd of people ever attending. There will be from 50,000 to 60,000 people at the assembly. This estimate is justified by the numbers attending in former years and present indications. More cottages have been built, more tenting ground rented and more interest manifested generally than in any previous year. The assembly has made a name for itself and deserves the largest patronage. It brings the best lecturers, entertainers and musical talent in the country, and gives all at a nominal admission fee. Tent, hotel and other expenses are at the lowest and within the reach of all. The broad river, with scenery rarely, if ever, equaled in this part of the country, is a delight, and the programme one of the richest ever given at an assembly.

John Westoff—Lutheran

(*Continued from page* 10.)

"Mark Kenford, I declare!" cried the minister, stepping forward and grasping his visitor's outstretched hand. "I didn't know you were in my congregation to-day."

"Yes, John—for you're still John to me—I was in one of the rear pews. I heard your sermon, and it has impressed me deeply."

Then the young lawyer's eyes filled, and he almost sobbed:

"Oh, John, I've grown so tired of a life of skepticism—tossed to and fro by every wind of doctrine—no comfort in trial, no assurance of faith. Show me, dear old chum, how to get upon the solid ground where you stand."

"Come back into my study," said John, leading the way.

In the privacy of that little room a battle was fought and won—a battle with unbelief. Conversation, Scripture reading and prayer were the only enginery employed.

When the interview was ended, there had risen in Mark Kenford's heart the "light which never hath shined on sea or land," and to-day it continues to shine with undimmed radiance.

As John and Minnie carry on their work together, many such victories crown their prayerful efforts, and there is joy in two worlds.

THE END.

A hasty word or an unmeditated reply cuts to the quick, and often leaves a mark which cannot be effaced; but "silence is golden," and it becomes us as followers of the Lord Jesus Christ to think twice before we speak, and to consider what effect our words, whether spoken or written, may have upon His name and His cause.

MÖLLER, Builder of Church, Sunday School, Concert and Parlor Pipe Organs.
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Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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NEW YORK STATE

New York City

—The Luther League of New York City held its bi-monthly meeting in Holy Trinity Church, Mt. Vernon, Rev. J. W. Smith, pastor, on June 15. Three trolley cars filled with 150 Leaguers from this city were greeted by President Linn and the members of the Mt. Vernon League on their arrival in Mt. Vernon. The meeting was a very large one and all listened with keen interest to the report of Mr. I. S. Runyon, delegate to the National Luther League Convention. It was a very complete as well as interesting report. The League approved the action of its delegates in subscribing for one of the $10 bonds for the LUTHER LEAGUE REVIEW. After the regular meeting refreshments were served in the lecture room of the church, and Pastor Smith greeted all very kindly in a few well chosen words. The Leaguers were splendidly entertained by the Mt. Vernon members and returned home very well pleased with this innovation in League meetings.

Brooklyn Central

—The bi-monthly meeting of the Central League of Brooklyn was held at St. Stephen's Church, Rev. L. Gable, pastor, at Newkirk avenue and East Twenty-eighth street, Rev. A. Steimle presiding. An interesting report of the national convention was made by the delegate, Mr. L. Erles, after which the subject of "Missions" received considerable attention. The speakers included Rev. E. Roth, and there were numerous three-minute speeches by the delegates. An interesting programme was arranged and presented by the local League. Light refershments followed.

—At a meeting of Luther League of Emanuel's Church, Rev. E. Roth, pastor, the following officers were elected: Fred. L. Roth, pres.; Leo Erles, vice-pres.; John Fritz, treas.; John C. Kinkel, Jr., rec. sec.; Miss E. Darn, cor.

sec., and Miss C. Lefferts, librarian. It is interesting to note that this society, which recently celebrated its tenth anniversary, still keeps its lead in League work in this city, a fact due considerably to the wise choice of presiding officers.

Buffalo League

— At the meeting of Holy Trinity League last month Miss Witmer, who was the League's delegate at the national convention, presented a 36-page report which was exceedingly interesting. The League held a yachting party on July 4, the first half holiday of the season.

— At the annual meeting in May of the Redeemer Luther League the following officers were elected: Pres., Mr. Kurtz; vice-pres., Mr. Tuerke; sec., Miss Emma Rodenbach; treas., Miss Grace Hitzel; chairman of the Usher Committee, Edward Hengerer. The League will hold no business meetings in July and August. Arrangements are being made for the annual yacht party on July 28.

PENNSYLVANIA

Philadelphia

— The June meeting of the Philadelphia Central Luther League was held June 26 in St. Peter's Church. A report of the national convention at Cincinnati was presented by Rev. N. R. Melhorn, who was the Central's delegate. A symposium on "The Philadelphia Central—Its Prominence in League Work" was opened by J. S. Raudenbush, M.D. F. A. Hartranft, Esq., spoke on "Its National President," to which Wm. C. Stoever, Esq., president of the Luther League of America, responded.

— "Henry Melchoir Muhlenberg" was the subject of a very interesting and instructive lecture given on May 14 in St. Luke's Church, Seventh and Montgomery avenue, under the auspices of St. Luke's Luther League, by Rev. F. J. F. Schantz, D.D., of Myerstown, Pa. It was enjoyed by all present. It took the life of Muhlenberg from a child, his education, his work before he came to America and his work here. That part of the lecture dwelling on his visitations was particularly interesting. Many good and practical lessons were brought out by Dr. Schantz in the course of the lecture, and the doctor should be asked to repeat it elsewhere.

Allentown District

— Resolutions of respect were recently adopted by the Luther League of St. John's Church of Easton on the death of one of its members, as follows:

Whereas, It has pleased Almighty God, in the dispensation of His all wise Providence, to call out of this life our esteemed associate and colaborer, ANNA WESTBURG; therefore be it

Resolved, That we bow in humble submission to the will of our Heavenly Father, assured that He, whose ways are not our ways, doeth all things well.

Resolved, That though removed from our midst, yet her Christian character and fidelity to duty is still cherished in our hearts.

Resolved, That we deeply sympathize with those bereft of one who was so near and dear, commending them to God, whose promise is, in the hour of trial, to all such as love and serve Him: "My grace is sufficient for thee."

Resolved, That these resolutions be spread upon the minutes of the society, published in the LUTHER LEAGUE REVIEW, and that a copy of them be sent to the family.

— Rev. Wm. S. Ulrich, who was recently installed as pastor of Bethlehem and Mt. Calvary Churches, at Scenery Hill, by the Rev. C. H. Hemsath of Washington, has organized a large and active Luther League.

Reading Central

— The sixth annual rally of the Lutherans of Reading and vicinity, under the auspices of the Central Luther League, will be held on Friday, July 20, at the Tower Pavilion, Mt. Penn. There will be two sessions—afternoon and evening. The afternoon session will open at 2.30, and will be held for the transaction of the quarterly business of the Central League, including interesting addresses. Rev. H. C. Kline of Hamburg will present his report as delegate to the convention of the Luther League of America. The evening session will open at 7.45 and be devoted entirely to religious exercises. Addresss will be delivered by Rev. E. K. Bell, D.D., of Baltimore, Md., and Rev. A. S. Fichthorn of Norristown, Pa. Pastors and members of congregations having no young people's organizations are cordially invited to attend both sessions. The fare from any part of the city and return, including a trip over the Mt. Penn Gravity Railroad, will be 25 cents.

Lancaster Central

— The Lutheran Aid Society of our Church at Denver, Pa., Rev. J. O. Leibensferger, pastor, has 142 members. Their officers are: Pres., A. G. Brubaker; vice-pres., Miss Mary Farlow; sec., Miss Mary A. Hagy; treas., A. J. Ream; organist, Miss Frances Rohland. The Executive Committee is composed of Prof. H. G. Shimp, Dr. C. O. Henry and Mr. Oscar Grimes. Besides this there is a Lookout Committee and a Decorating Committee. An interesting programme has been prepared for the meeting on July 30, including several readings and recitations, and talks on these topics: "What Is the Most Pleasant and Best Way of Giving for All Churchly Work," by W. L. Stober; "What was the Secret of the Disciples' Successful Work?" by Miss Mercy Hagy; "A Talk on Zenana Work," by the pastor, Rev. J. O. Leibensferger. All the meetings of this society are well attended, and new members are elected at nearly every meeting.

Center, Clinton and Union Counties

— The convention of the Central District Luther League of Center, Clinton and Union counties, held at Boalsburg, Pa., June 26 and 27, was the most interesting and successful ever held. The opening services Tuesday evening were in charge of Rev. G. W. Leisher, pastor loci. Mr. B. F. Homan, on behalf of the local society and the congregation, cordially welcomed the members of the convention. President

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Clement Dale, Esq., of Bellefonte, responded to the address of welcome and gave a brief history of the League. Rev. D. E. Rupley of Lock Haven in an able and convincing manner addressed the League. Subject: "The Bible in Our Public Schools." Wednesday morning and afternoon a number of excellent essays were read on the following subjects: "Our Pastor—How Can We Help Him?" "Self-Culture," "Dangers to Which Young People are Subject," "Reasons Why Our Young People Should be Organized," "What Should We Do to Enlist Their Interest in Church Work?" "What Relation Does the Young People's Society Sustain to the Church?"

The corresponding secretary's report shows thirteen societies reported, with a total membership of 833. Contributions for local expenses, $600.83; for beneficence, $59.48; for all purposes, $682.81. The following officers were re-elected for the ensuing year: Pres., Clement Dale, Esq., Bellefonte; vice-presidents, Rev. Chas. T. Aikens, Pinegrove Mills, and B. F. Homan, Oak Hill; rec. sec., W. M. Kerlin, Center Hall; cor. sec., Rev. W. M. Spangler, Salona; treas., Miss Sara E. Klose of Mifflinburg. Wednesday evening Rev. Chas. W. Heisler, D.D., president of Susquehanna University, delivered an excellent and timely address. Subject: "Young Lutherans for the Twentieth Century." The next annual convention will be held at Mifflinburg June, 1901.

W. M. KERLIN, Sec.

Greensburg and Somerset Co. Central

— The Greensburg Central League held its convention in Zion's Church, Greensburg, on June 27. Two programmes, rich in subject for discussion, were presented, but a report has not reached the REVIEW.

— The Young People's Society of the Second Church, Altoona, are among the second seventy who have pledged themselves for $10 a year for ten years for the support of a missionary in India.

— The eighth annual convention of the Central Luther League of the Somerset County Conference was held in the Lutheran Church at Bakersville, Pa., on July 2 and 3.

Northwestern Pennsylvania

— The Central Luther League of Northwestern Pennsylvania and Northeastern Ohio will meet in Holy Trinity Church, Meadville, July 2-4, sessions beginning Monday, July 2 at 8 p.m. Societies will please send a full delegation. Do not forget to inform Rev. A. L. Benze, Meadville, Pa., if you expect to attend. G. A. Benze, pres.; Jessie Berst, sec.

Pittsburgh Central

— "Our Church Book has been the central theme in a series of studies at the monthly meeting of the Parish and Mission Society of the First English Church, Pittsburg, Rev. D. H. Geissinger, D.D., pastor. In September the special theme was "The Preface to the Hymnal Book;" October, "Preface to the Psalter;" November and December, "The Gregorian Tones;" January, "The Morning Service;" February, "The Confessional Service;" March, "The Home Devotions;" April, "The Lenten Season." In May the following officers were elected for the ensuing year: Pres., Albert W. Smith; vice-pres., A. L. Urich; sec., W. S. Waters; treas., Alfred Buhl; organist, Frank Benbow. In June "The National Luther League Convention" was the chief topic for discussion, and interesting reports and talks were given by the delegate and other members who were at Cincinnati.

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— At the regular monthly meeting of the Mission League of Christ Church, Rev. J. L. Smith, D.D., pastor, the following interesting programme was given: "The Rose and the Thorn," from the LUTHER LEAGUE REVIEW; a poem on foreign missions, entitled "The Morning of Christ's Nativity," and "The Revival of Learning." The delegates gave a full report of the proceedings of the Pittsburg Central and $5 was donated to a mission in Minneapolis, Minn.

OHIO

— At the Christian Endeavor Memorial Church of Cleveland, Rev. W. B. Lohr, pastor, a Christian Endeavor Society was recently organized with 25 members.

— The Christian Endeavor Society of our Church at Clinton recently gave $5 to Cleveland Mission. This same society also raised sufficient money to buy a new pulpit Bible and are now putting in a new gasoline chandelier in their church. The pastor is Rev. Wm. L. Leisher.

— The seventh convention of the Walther League will be held in Cleveland on July 22-26.

— The Endeavor Society of the Shiloh Church, Rev. A. C. Miller, D.D., pastor, raised the money for a handsome window in the lecture room of their new church, recently dedicated.

— The seventh annual Luther League convention, Joint Synod of Ohio, East, will convene in St. Paul's Church, Massillon, Ohio, on August 7-9, 1900.

INDIANA

— St. John's congregation, Anderson, Rev. W. J. Finck, pastor, have invited the Luther League of Indiana and Kentucky to hold their annual convention in that church in September. The president of the State League, Rev. S. P. Fryberger, has appointed the following Executive Committee: Rev. Wm. J. Finck, Rev. A. C. Anda and Rev. W. S. Dysinger.

— The Luther League of the Swedish Church at Michigan City held a festival on June 5, at which addresses were delivered by Revs. C. A. Evald and A. Hult of Chicago.

ILLINOIS

— A society, composed exclusively of men, has been organized in the Swedish Ebenezer Church, Chicago. The object of this society is the reduction and complete extinction of the church debt. Membership fee is $1 per month.

— The Young People's Society of the Norwegian Church at Moreland, a suburb of Chicago, have purchased a new organ for the church. An inaugural recital will be given on the organ on July 21 by Prof. A. O. T. Astenius of Immanuel Swedish Church, Chicago. The society is not very large, but has undertaken this work and hopes to carry it through triumphantly.

— In response to the call issued for the purpose, delegates met at Carthage May 30 and organized the Quincy District Luther League. Six societies were represented and the following officers chosen: Pres., Mrs. C. B. Newcomer, Carthage; vice-pres., Miss Rheinoehl, Quincy; sec., Miss Ferster, Macomb; treas., Miss Rosenstengel, Carthage.

— The Lutheran Young People's Association of Northern Illinois convened in St. Paul's Church, Dixon, on June 5-7. Miss Sophie Andres of Dixon presided and Miss Anna Warner was the secretary. About 50 from the 23 societies and ten pastors were in attendance. The social hour after the welcome addresses did much to make the visitors feel at home, especially in the homes of the hospitable people. All taking part in the programme did credit to their subjects, as well as reflected honor upon the association and the committee making assignments. The splendid spirit evinced all through the convention showed that all were trying to "do all in the name of the Lord Jesus." Such a noble body of young people cannot help but do much to make the coming century even better than the one becoming history. The memorial services in memory of Mrs. Beck, whose home was at Princeton, Ill., prior to her departure as the wife of Rev. W. M. Beck, the representative of the different Young People's Associations of this region, was fittingly called to mind by the Princeton pastor

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and representatives of his church appointed to have charge of this part of the programme. Next place of meeting is Pearl City. The new officers are Miss Fannie John of Sterling, pres.; Wm. Ditzler, Pearl City, first vice-pres.; Miss Abbie Fager, Forreston, second vice-pres.; Miss Jennie Holland, Washington, third vice-pres.; Miss Alma Stein, Princeton, sec., and John Roger, Sterling, treas.

Tri City Luther League

— The Tri City Luther League had its regular quarterly meeting in St. Paul's English Church, Davenport, on June 26. A short but interesting musical programme was carried out, after which refreshments were served. The meeting was well attended, there being a delegation of 85 from Moline alone, and a very enjoyable evening was spent. The next meeting will be held at Moline in September.

— The Y. P. S. of Moline, Ill., is doing nicely, its membership having been increased by 32 recently.

MARYLAND AND THE SOUTH

— The Young People's and the Juniors of the Lutheran Church at Taneytown, Md., Rev. C. A. Britt, pastor, have subscribed $10 for a memorial pew in the Kunkle Chapel at the Orphans' Home, Loysville, Pa.

— The Young People's C. E. Society of our Church at Cumberland, Md., numbering 100 members, have secured pledges for the support of the missionaries in India to the amount of $100.

— Rev. Charles Fry, pastor of Trinity Church, Lancaster, Pa., and literary secretary of the Luther League, delivered a very interesting and instructive lecture in St. Mark's Lutheran Church, Washington, D. C., recently on "Lutheran Literature."

MISCELLANY

— Owing to the removal of Rev. Edw. P. Schueler, president of the Kansas Luther League, from this territory to Quincy, Ill., the duties of the presidency will devolve upon Rev. E. F. W. Pihlblad of Lindsborg, Kan.

— As a result of the recent meeting of the Luther League of Minnesota at Red Wing it is probable that a Central League of Red Wing and vicinity will soon be organized. A committee has been appointed to call a meeting in the near future.

— The young people of our Church at The Dalles, Ore., Rev. W. Brenner, pastor, have organized a Luther League.

The money for the bonds subscribed for at the Cincinnati Convention has been coming in fairly well, but some remains unpaid; and the Finance Committee, as well as the Publication Committee, will be pleased to have the balance remitted to the chairman of the Finance Committee as soon as possible. It is desirable that the money be in the hands of the committee for use.

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The Juniors' League

Address all communications intended for this page to Rev. C. Elvin Haupt, Grace Place, Lancaster, Pa

The Parable of the Garden.

IT is not every boy or girl of our great city life who has the option or opportunity of making a trip during "the season" up to the mountains or down to or beyond the sea or lake shore. Nor is it necessary. For there is a glorious refreshment and happy inspiration in the form of every flower, and our own garden may teach us all that is needful concerning the Lord and His mighty works. Victor Hugo says, "There are no bad plants and no bad men, but only bad cultivation." And one of the noblest of Hugo's characters is wise old Monsignor Welcome, who, at eventide, loved to sit in his tiny garden, and, half hidden by the vines about him, study the flower-life beside him, or the great gleaming star-garden of God overhead, to worship and adore the Maker of all.

And truly a garden suggests everything! I look up a moment from my page and see a vision of trailing, interwoven stems and tendrils, league-wise bound together, honeysuckle and grape and morning-glory, that have grown toward one another, met and clasped hands in inextricable friendship; as chosen companions give each other their powers and affections.

The growth, slow and steady, of the now sturdy tree proves the benefits of patience. The bursting open of the evening primrose is the reminder of punctuality and readiness for the appointed hour of worship or work. So is it with all the great catalogue! The thankful, prayerful eye of the up-looking daisy; the ivy, with its trust and progress toward higher things; the saving, storing, harvesting, bankers (the bees), gathering truth-nectar and winning victories over difficulties, are all seen in the garden.

The weighted arms of the apple, pear and peach boughs witness just as the nets of Peter and John did how richly God gives the increase to our planting and watering, in His own Name and Spirit. And the training and straightening of the wayward and crooked, the pruning of bad habits, as straggling and lagging; the encouragement by enrichment of soil, the withdrawal of "cumberers of the ground;" the growth, side by side, of wheat and weed; the pressing on and on as one of the ampelopsis and clematis; the delicate unwinding and uplifting of the humble morning glory's cup, tell each in its own pure way of the modest but ennobling powers of character developed within us.

The growth of vine and vegetable shows the importance of good beginnings, of starting, of plan and system. In the spread and development of flower, bush and tree we see the planting and growth of missions; the missionary sowing the seed of the Word of Life; the great causes of Christian education for worship, service, civics, art: each expressing the mind of one Lord Jesus Christ.

The variety in form, fragrance, color and habit are the types of human character, differing in talents of mind, heart and skill.

As the plant drinks in the sunlight, air and substance, so the child of God communes in the Lord, taking the life-gifts in Christ, which He only can give—light of life, dew of mercy, storm of trial, rain of grace, zephyr of spirituality, strong truth-foundation, natural earthly blessings.

The pruning and removal from our plants of wrong or dangerous elements warn us of the need to put away the tempters, the slugs and aphides of besetting sins, evil language, ways, or company, and the like.

As the cuttings, pruned away in one place, may be set out, grafted, and become very useful in another, so every boy or girl who wants to may find some way of serving the Lord, if not in one place, surely in another.

The oak supports the vine. So let the strong sustain the weak.

And as the stems creep on and up and out, further and further, developing leaf, tendril, blossom, flower, fruit and solid wood, so the good lives of the Leaguers and Juniors of to-day reach hopefully out into the world of usefulness and promise, as we hear the Divine Commander say to one and all, the all-inclusive word, "Forward!"

—"Activity is liable to commit some injuries, but indolence is sure to do no good."

—Man's best life is dependent upon uninterrupted communication with its source,—God. He who neglects regular prayer and Bible study is like a town whose telegraph and telephone wires are down, and whose railroads and other means of communication with the outer world are cut off. A disused Bible is a wire down. Neglected prayer is a blockade of the main highway. The hurry and rush of secular life that preclude daily intercourse with God are a Chinese wall of exclusion against God. The first and sure remedy for spiritual decline is to open up all the avenues of communication with God, and see that they are used.

Book Reviews

BOOKS FOR NOTICE SHOULD BE ADDRESSED TO THE EDITOR OF THE LUTHER LEAGUE REVIEW, BOX 876, OR 131 LIBERTY ST., N. Y. CITY.

LUTHER AND THE GERMAN REFORMATION. By Prof. T. M. Lindsay, D.D., Glasgow. New York: Charles Scribner's Sons. Pp. 300. $1.25.

WESLEY AND METHODISM. By F. J. Snell, M.A. New York: Charles Scribner's Sons. Pp. 243. $1.25.

These two volumes belong to an extensive series, entitled "The World's Epoch-Makers," edited by Oliphant Smeaton, which when complete will include 28 books and present the life and work of the world's religious and philosophical leaders. Of the two here treated we believe Luther to have had far the better handling. The author seems more *en rapport* with his subject, writes in finer and more serious style, and concludes his study with a good index and an excellent, extensive chronological summary of Reformation times. However, a writer would naturally grow more devoted over Luther than over Wesley. Indeed, the perusal of these two books together gives excellent opportunty to contrast the thought and piety present in the two founders and in those who are their followers to the present day; in nothing does this become so evident as in the portrayal of the private, the home life of each. For Lutherans this new biography of Luther will be of special interest, written as it is by one outside the Lutheran communion—by a Scotchman. In general they will be not only satisfied, but pleased with the picture as drawn, seeing Luther as others see him. The historical portrayal of conditions political, social and religious before the Reformation is magnificent; the doctrinal discussions are in the main true and clear; emphasis is properly laid upon what were the important events in the Reformer's life. We believe that the author has given too much credit to Luther's parents for their understanding of evangelical grace and the impartation thereof to the youthful Martin; also that he has not fully grasped Lutheran knowledge of justification by faith in Christ alone and of the Sacrament of the Lord's Supper; and that he has not given the Augsburg Confession sufficient mention. In other respects no Lutheran could have written more heartily and interestingly. We advise the reading thereof.

QUAINT NUGGETS. Selections from Fuller, Hall, Selden, Herbert and Walton. Compiled by Eveline Warner Brainerd. New York: Fords, Howard & Hulbert. Pp. 136. Cloth, flexible, gilt top, 45 cents.

The pocket series of Nuggets has been noticed before; this is the last thereof that has appeared. The title aptly describes the contents. Here are observations, truths, advices, etc., spoken in the form that sticks in the memory—*i. e.*, wittily, quaintly; the result is often an aphorism or a proverb. A portrait of Fuller opens the book, and a discriminating introduction by the compiler awakens an interest which her gathered "nuggets" well sustain.

Fleming H. Revell Company of New York have published a booklet of 32 pages, "Lessons from the Life and Death of D. L. Moody," by Rev. R. A. Torrey. The writer's long acquaintance and sympathy with Mr. Moody entitles him to speak these direct and simply expressed lessons. The price is probably 10 or 15 cents.

Echoes of the Convention

Many of the letters received by the editor and the president extend congratulations and speak of the success of the convention. One writes: "My trip gave me a great deal of inspiration. The next Sunday morning I spent the sermon hour in giving an account of the convention."

A writer from Iowa says: "I received many blessings from the convention, and trust that the Church of our Fathers may be richer because of the holding of the League Convention at Cincinnati. I have admired the conservative earnestness of the assembly there."

Another, who was sorry that he could not be at the convention, writes: "I was, however, present in spirit and with prayers for success. I most heartily indorse the idea of a National Secretary. A wise, judicious, earnest and able man who can command respect of all branches of the Church, and who is familiar with young people's societies and well acquainted with representative men in all of them could and should be a potent factor to press on to a glorious consummation this important work of this century."

And still another offers "congratulations on the harmonious conduct of the work of the convention."

The Lutheran says: "A layman, who with his wife recently became a member of a Lutheran congregation by letter from another denomination, and whose daughter joined by confirmation, attended the Luther League Convention at Cincinnati as a delegate. He was so impressed with his Church and her history by hearing the able, inspiring addresses, and so anxious to become thoroughly acquainted with her life and doctrine that he subscribed for 'The Lutheran Commentary,' and on his return home gave his pastor his order for *The Lutheran*."

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